



**A GODLY  
AND FRUITE-  
full Sermon, made vpon  
the 20. & 21. verses of the  
14. Chapter of the booke of Genesis:**

*Wherin there is taught, what  
prouision ought to be  
made for the Mi-  
nistrie:*

*Very necessarie to be learned  
of all Christians.  
(.)*



*100. S. 303.*

THE  
GOLDEN  
RULE

OF THE

ARTS AND  
MANUFACTURES

OF THE  
CITY OF LONDON

AND OF THE  
COUNTY OF MIDDLESEX

IN THE YEAR 1700

BY  
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OF THE  
CITY OF LONDON

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COUNTY OF MIDDLESEX

IN THE YEAR 1700

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20 Abram gaue him Tytbe of all.

21 Then the King of Sodome sayde to Abram, Giue me the personnes, take the goods to thy selfe.



**T**he last time beloued that I was in this place, which was the fourth day of this last weeke, you heard that this thirde and laste part of this chapter,

The repetition.

contayneth the tryumph of Abram after the victoꝝ: In whose retourne from the battel he was met of 2. Kinges, the one King of Sodome, the other was the King of Salem. Wherein we considered first, **I** dealinges of Abram & the king of Sodom in **I** first part: secondly, the dealings betwene Abram and Melchisedec in the second part. In the first part whereas **I** the king of Sodom came forth to meete Abram: We did note, that aduersity teacheth many good lessons, which men in prosperitie will neuer learne: namely that the King of Sodom who before this time wold neither pittie Abram being a stranger, noꝝ reuerence him for his reli-

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glion which he professed euerye where, and set vp badges and Ensignes of the same in euery place where he came, but in his prosperity had his whole delight in wantonnesse and pride, and is now by aduersity taught humilitie: and hee commeth forth to meete and salute A-

2 *bram.* Secondly, that this king now saw what profite he got by pryde, and what the waye of wickednesse had brought him vnto, and that the estate of *Abram*, howe troublesome, mad, and foolish, sooner it seemed to him, yet to be farre better and more glorious then his, for is not so wicked a man but that he once acknowledgeth his owne estate to bee miserable, and the estate of Gods children to be most happie and blessed. Next the history of *Melchizedech* followed, inserted as in a parenthesis, Wherein wee considered. First what he was, 2. what he did, 3. what he sayd. Out of the first part, which is at large described in the seventh to the *Hebrewes*, we considered first his name, to wit *Melchizedech*, which signifieth righteousness, and that he was king of *Salem*, & is peace, wherein the



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þ holy ghost noteth that righteousness is king of peace, & that righteousness gouerneth in þ kingdom of peace, & no peace where vnrightheousnes raigneth, as the prophet *Isa. 57. 21.* saith, ther is no peace sayth my God to the wicked. Secondly, in that first part was noted that he was without father and mother, for that the holy Ghost doth make no mention of them. Wherein I shewed how vainly they deale, that would haue him to be eyther *Sbem*, or an Angell, or the sonne of God, and brought forth reasons to comfort these fancies. Thirdly, we considered that he was King and Priest, noting in all these things that he was a figure of Christe. First in his name, for 1 that Christe is righteousnesse it selfe, raigning in mens consciences, and bringing peace to þ soul: secondly in his 2 parents Christ is without father in respect of his manhood, & without mother in respect of his godhead: Thirdly in his 3 offices, Christ is a King to raigne, and a Priest to offer by sacrifice to God his father for ever. Then we considered the deedes of *Melchizedech*, which was the bring-

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bringing forth of bread and wine to relieue the wearied army of *Abram*; when I confuted the fancie of the Papists, that would haue this bread and wine of *Melchizedech*, to be a figure of their Masse: First, shewing that if there had beene any suche matter in it, the holy Ghost would haue noted it in the 7. to the *Hebrewes*, where he describeth him so largely. For if it had figured so great a misterie as they account their masse to be, the holy Ghost would not haue set so light by it, as to haue sayde neuer a word, of it. *Melchizedech* brought forth bread, but they deny their sacrifice to be bread, but the body of *Christ*: In denying their wafer cake to be bread, they say truely, for it is a paltrie thing, not moving the senses of the receiuers to that consideration it should: Besides that, it hath been made as many wright, of bad confections, as dogs grease. And some of their auncestors before time made their stuffe with infants blood, and some with more filthy & abhominable things then are here to be named. *Melchizedech* brought forth bread and wine to re-  
freche

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freſhe the feeble ſouldiers, wherein was noted, that the Lord doth alwayes provide for thoſe that trauaile in his buſi- neſſe, and take paines to deliuer the op- preſſed, as *Abram* aduenturing to deli- uer his brother *Lot*, receiueth comfort by a ſtranger. *Melchizedech* bleſſed *Abram* from the lord, in which his words were noted, that bleſſinges come from God. & that they are the Lordes bleſſinges, and not mans that ſtande, and his curſes that take effect. Perſe they that comfort the afflicted are bleſſed of God, and they that greeue the ſpिरितe of God in his children, by adding afflictions to afflictions, are curſed of God: coming from that to the title wherein he called him poſſeſſour of Heauen and earth. I noted he gaue God theſe titles, beeing onely poſſeſſour of Heauen, and that the Pope cannot open and ſhut it with his pardons at his pleaſure, for heauen is the Lordes: and next in that he nameth him poſſeſſour of earth: I noted that he will take account of vs whether wee uſe it as he hath directed vs, or abuſe it contrary to his will, and therein we ſee

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What a happye and blessed thing it is  
for Gods childe. whose kingdome and  
inheritance is not vpon the earth but  
in heauen, where no tyrannous oppres-  
sours can trouble and annoy: on the o-  
ther side what a wofull chaunge shall  
these oppressing tyrantes make, which  
say, now  $\bar{p}$  earth is theirs to serue their  
lusts, and then they must flit to hel from  
the earth for their abusing it. So Mel-  
chizedech ended his speech with thanks-  
giuing and yeelding the glorie of that  
triumph vnto God for the victorie as to  
him was due, and these were the Prin-  
cipall notes which I gaue then as I  
remember. Nowe it resteth befoze wee  
enter into the historie of the King of So-  
dome, that we consider what Abram did  
to Melchizedech: The holy ghost sayth,  
Abram gaue him Tyth of all, wherein  
he giueth vs to consider that Abram be-  
ing lightened by Gods spirite, saue in  
Melchizedech some more excellent thing  
then is ordinarilye founde in men, and  
therefoze he gaue him an extraordinary  
entertainment, and presented him with  
such a present, as we reade not of in the  
Script.

The sermon  
at large.

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Scriptures, vntil we come to this place  
therefore that we may the better vnder-  
stand it let vs obserue. First what it is <sup>1</sup>  
that is giuen, namely Tythes. Second- <sup>2</sup>  
ly, to whome it was giuen, to Melchize-  
dech. Thirdly by whome they were gi- <sup>3</sup>  
uen, by Abram, and Fourthly, whereof <sup>4</sup>  
these Tythes were, which are set down  
by the holy Ghoste in the epistle to the  
Hebrewes. 7. to be of the spoyle which A-  
bram had gotten in the Warres, as ap-  
peareth in y<sup>e</sup> fourth verse. Tythes were  
a portion which the Lorde reserued to  
him selfe to be paid to himselfe, by them  
to whome he gaue the possession of the  
earth, and the enioying of Earthlye  
blessings. so Moses sayth *Leuit. 27. 30.*  
*The rich is the Lords, it is holy to the Lord.*  
So Iacob sayd, *Genne. 28. 22.* *Of all thou*  
*shalt giue me, I will giue thee tenth to thee,*  
which thinge was y<sup>e</sup>lded as a testimo-  
nie of their gratefull & thankfull minds  
to him that bestowed those benefites vpon  
them, and as an acknowledgement  
that all they had was the Lordes, and  
they held the same of him in chiefe. For  
the second part to whom it was giuen,  
it

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it is here noted that it was to *Melchizedech*, an excellent person, a figure of *Christ*, the sonne of God, a choyse man placed by the Lord, as it were in his owne roome, to take homage of *Abram* for the Lords right, and thus the Lord hath delt in sundry places of the scripture, appointing diuers sonnes of men to be his deputies, to receiue reliefe of those outward signes of the inward honour due vnto himselfe, of which sortes there be principally 4. First the *Leuites* appointed to teache Gods people, who being first cursed by *Iacob* for the bloodinesse of the handes of *Leui*, and left without any tribe or inheritance, but to be deuided in *Iacob*, and scattered in *Israel*. *Gen. 49. 7.* their hands were after sanctified of the Lord for shewing their loue & zeale to the Lord, in killing the idolatours which had killed the Calfc. The curse of deuiding & scattering, the Lord applied as a means that his law might be taught in euery corner of *Israel*, and the losse of their inheritance he recompensed by seeding them with his owne portion; and promising them that he

him

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himselfe would be their lot and their inheritance. *Nomb. 18. 20.* The second sort are the poore, the stranger, the fatherlesse, and the widow. *Deut. 26. 12.* The third sort are Kinges, whome the Lord hath placed in his owne rowne, to guide and gouerne his people, as *Samuel* sayd when the people would needes haue a King, he will take the tenth of your seed and of your fields and giue it to his Eunuchs and to his seruants. *1. Sam. 8. 15.* The fourthe sort, ewere the children of the Prophetes trayned vp at schoule at *Rama*, and such other places as *Uniuer-*sities, that they might bee the apter for the matters of the Lord, as maybe gathered by sundrye places of scripture. Next commeth it to be considered, who payde Tythes: namely *Abram*: wherein the author to the *Hebrues*, noteth what an excellent man *Melchizedech* was, to whom *Abram* the Patriark paid Tythes: but farre more excellent is the Kingdome and Priesthood of *Christe*, figured by *Melchizedech*: he also doth teache vs that the end and abolishing of the priesthood of *Leui* was figured in this, that  
*Leui*

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*Leui* in the loines of *Abram* payd Tythes to *Melchizedech*. This also was figured in that the priests, & *Leuites* paid tythes (of those Tythes which were byought them) to the high priest (who was also a figure of *Christe*.) *Num.* 18. 26. Lastly, in this text we are to note whereof he payd tythes, which the holy ghost to the *Hebr.* 7. 4. answereth to be of the spoils gotten by his handes. There were sundry sorts of Tythes payed, as of the fruites of the ground, of the gaynes of their handes, & of the encrease of their Cattel, whereby we see the great care that God had for the *Leuites* in prouiding, for them that had no inheritaunce of their owne: so that as the people of *Israel* had encrease of any fruites, the *Leuites* attending vpon religion, had their portion of the same. As these tithes were of diuers sorts, so were they diuersly payd, of some they payde the first fruites, of some the third, of some the tenth: some were payd in mony, & some other wise, whereby we see y<sup>e</sup> the holy ghost speaking of tythes, is not allwaies to be vnderstood of tithes as some do take it, but these tythes were of



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of the fruits gotten by *Abram* his hands. Thus haue you heard the summe of this text. But now it is conuenient (this being the first time that we finde the matter of *Lythes*, spoken of since we began this booke of *Genesis*) that we shoulde enter deeper into these wordes and learne somewhat out of them for our selues. Which matter I would gladly passe o-  
uer for the auoyding of false surmises & sinister reportes, but that our sauour in that commission giuen in the latter end of the 28. after *Matthew*, giueth com-  
mandement, saying, teach them to doe all that I haue commanded you: and the *Apo-  
stle Paul* in the *Acts*. 20. cap. 26. and 27. verses protesteth that he is free from the bloude of all men, for that hee kept no-  
thing backe, but had shewed them al the counsell of God: the minister therefore muste teache all that *Christe* hath com-  
manded, euen all the counsell of God reuealed in his worde, and he that kee-  
peth them backe, shall be founde guiltie both of the breach of the commande-  
ment of *Christ*, and also of the bloude of his flocke. The Pastor must teach there-  
fore

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foze, and you muste learne not onely to know the duty of a Minister to his people, but also of the people towards their minister. Howsoever therefore the doctrine deliuered, shall bee mistaken and wrested, yet the trueth must bee deliuered, let men take it as they will, the Lord will giue it such successe as he shall thinke best. Some peradventure will aske what this matter of tythes appertaineth to the ministerie now: and will, (to saue their goods) say, that these were ceremoniall lawes, and so were abrogated by Christes comming. To whom I answered, that the Lord (of that portion reserved vnto himselfe) appointed some part to the *Leuites* for the mayntenance of the ministry about the Lords work, and some part of them for the sacrifices of meate offerings, drinke offerings, sinne offerings, trespasse offerings, and peace offerings: this last part for the sacrifices was ceremoniall, and so Christ the bodie being come, the shadowes are ended. But this, that homage bee done to the King of all Kings, and that the ministrie be maintained for the setting

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king forth of the true worship of God,  
and suppressing of all false worships, is  
not ceremoniall but moꝛall, and shall so  
long continue as any face of a Church  
or religion shall be vpon the earth. We  
therefoꝛe that shal say that this is alto-  
geather ceremoniall and ended by other,  
sayth y<sup>e</sup> Christ is a hinderer, & lesse care-  
ful foꝛ the ministrie of the Gospell, then  
hee was foꝛ the exercise of figures & sha-  
dows vnder the law. But many of these  
men which so willingly woulde haue  
this lawe foꝛ the maintenaunce of the  
ministrie to be disanulled as ceremoni-  
al, and yet do like inough, & to much of  
other ceremonies, not onely Iewishe,  
but Antichristian and Popish, euen ta-  
ken from the heathen. do hereby declare  
that it is not the ceremonie, which they  
woulde haue buried, but the preaching of  
the Gospell that they can not abide, foꝛ  
that it rippeth vp their consciences, it  
rubbeth iust where they are galled, and  
disconereth their sinnes: It is not a ce-  
remonie, it is this that greeueth them.  
On the other side, satan (seeking to bring  
the ministers either to slacke their dili-  
gence

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gence in Gods matters, and to get their bread by other meanes, or by pouerty to runne into debt, contempt and shame) hath rayfed vp a sort of couetous men, which pull from the ministers what they can, and will as willingly haue their guts drawne out of their belly, as they will part from any of their goodes for the maintenaunce of the ministers. And these men wil seeme to haue scripture for their purpose, yea they haue this at their fingers end out of *Mat. 10. 8.* *Freely yee haue receiued, freely giue,* so far they haue learned, but no further, for that it serued not their purpose: For our Sauiour left not his Apostles without their prouision in this their paynesfull iourney, but in the same chapter appointed in euery city where they should come, that they should be receyued into the houses of them that were worthy, and that prouision should be set before them for their maintenance, but if they found not places fit for that peace they brought, they should shake the dust from their feete to be a witnesse of greater vengeance to that place, the that which lighted

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lighted vpon Sodom and Gomorh: But few are those houses which such men hold and keepe, where the minister may be receiued with his wyfe and children, & haue maintenance set before them with ioy: yea few they are in deed where the sincere minister may eat his meate with ioy, but that the abundaunce of sinne shall make him thinke his bread to be as grauel betwene his teeth, and his drinke to be as wormewood to his taste; and so with griefe they wold soon make the minister with shame to go and begge his bread. But as our saviour that gaue that former particuler charge, to giue freely, and to take neither bag nor scrip nor money, so afterwarde in the 22. of Luke 35. he doth aske his Apostles whether they wanted any thinge or no, when he thus sent them forth; and added there withal, *now he that hath a scrippe, let him possesse it, and he that hath not a sword let him sell his coate and bye one, that is, the world will growe to such misery, and the ministry to such affliction, y every one will be ready to strake & pull from you. Therefore vse ye the meanes that are lawfull in the feare of y lord for your maintenance.*

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That this matter may be the playner layd open, and made moze manifest to the capacity of our vnderstanding. Let vs consider, first whether there be any stipend appointed for the ministry or no: 2. How the same should be payd: 3. to whome it should be payd? For the first, the lawe of nature taught it them that had not y<sup>e</sup> lawe of God to direct them, sundry godly kinges haue executed it, the fathers directed by Gods spirit before the lawe was w<sup>r</sup>itten v<sup>s</sup>ed it, God by his lawe established it, Christ hath ratified it vnto vs in the new testament, and the Apostles haue in sundry places taught it, & because the Apostle *Paul* made a large discourse of this matter, and v<sup>s</sup>ed sundry reasons to proue the same, let vs leaue al other, and rippe vp those in the 1. Cor. 9. where he v<sup>s</sup>eth foure principall reasons to confirme the same. The first gathered of the example of the Apostles, The second by comparison. The third of the lawe w<sup>r</sup>ittē, the fourth of y<sup>e</sup> authoritie of Christ. First he saith it is lawfull, yea the other Apostles haue power to take maintainance of you for them and their wiues, and may not I and *Barnabas* haue it: His reason of  
com.

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comparison he followeth thus. The souldier hath his costs borne in his warfare, y husbandman eateth of the fruits of his labours, the sheepeheard feedeth of the milke of his flocke. The Dre hath his mouth open to feed of the corne he treadeth out. They that waited of the altar were fed of y same. We the ministers are the souldiours & ensigne bearers in your christia warres, we are Gods husband men, you are Gods husbandry, we are the sheepearde, you are the sheep, we tread you out and deuide vnto you the bread of lyfe. the worde of God, we minister not vnto you figures and shadowes as the *Leuites* did, but the gospel, the power of god to saluation, why should not we then be maintayned as souldiours? why reape we not of your labours as husbandmen? why are we not fedde as sheepearde? Why haue we not the liberty of Dren? Why liue we not of our calling as the *Leuites* did? Is our calling more vile then any other occupation? Are not our labours worthy meat & drinke? Yes, yes, your gain is great by exchange with vs, for deesse you haue gold, for carnal thinges, spirituall, for earthly thinges, heauenly.

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Dea further, you can finde nothing in the world to be laid in equal ballace to weigh against the word of God : from reasoning thus by comparison, he proceedeth to his argument of authoritie of the law written, & therein he standeth not long, for he saide it is sufficient, his word is a reason of force, and his will is a perfect rule of righteousness. Then he goeth forward to his 4. argument, and proved that Christ allowed and ratified the same in the gospel, ordeyning that they which preach the gospel should live of the gospel. And the Apostle to the Gal. 6. 6. 7. bleth y same reason used before in the law. for there the Lord challenged it as a law due unto himself, & here he saith, that he which defraudeth the minister, deceiveth himself, & mocketh God: for as he was king before y law, & in the law before the coming of Christ in the flesh, so is he king still, the preaching of the gospel is the scepter of his kingdome, the ministers are his scepterbearers, and therefore he sheweth by the Apostle, 1. Tim. 5. 17. that they which labour in the word and teaching, are worthy of double honour, that is, a liberall allowance of the maintenance of him and his.

For



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For the second part, how the same shoulde  
be paid, or whercof rayled, the holy Ghost  
hath not apoynted, therefore to say that the  
tenths belong to the ministrie as coman-  
ded by the Lord, we haue no warrant for  
it, neither dare I say that the magistrate  
may not appoynt the tenth for the maine-  
tenance of the ministrie, except I saw the  
same forbidden by the Lord. As kings haue  
receined their kingdomes & scepters from  
the Lord, so must they endeavour that the  
kingdome of God may haue place in these  
dominions, that he may rule amongst vs  
by his word, & that the ministers be suffi-  
ciently provided for, as they will answer  
for it to the king of kings, of whom they  
hold their crownes in chiefe: but it is left  
at liberty to the to raise it, either by tenths  
of fruits of pearth, or of cattel or of mony,  
or by what means they shal in their godly  
wisdoms thinke moste convenient, & the  
more certaine they make this portion. The  
more mischiefes they do preuent, for the lea-  
ning of it vncertaine, doth often cause the  
minister, eyther to make marchandize of  
the word, or for gaine to flater the welthy,  
or with shame for want to beg, or for need

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to starue, all which subtle practises Satan  
daily putteth in execution, seeking there-  
by either to ouerthrow the ministrie, or to  
make it by such blemishes to lose the force  
and beuotye of the same. But though ma-  
gistrates shoulde be carelesse in these mat-  
ters, yet the people of God must be careful  
to doe their due ty in this respect. There  
was no king of Canaan that by law cōpel-  
led *Abram* to pay these tithes, neither was  
there any Christian prince in the p̄ma-  
tine church, that by law apoynted mainte-  
nance for the ministers, yet *Abram* payd, &  
the Apostles and bishops after them were  
prouided for. But to come nearer to see how  
they must be paid. This must be paid reli-  
giously, readily, and liberally: religiously  
as to God for the enlarging of his king-  
dome, the defence of his trueth, & mainte-  
nance of his true worship. It must be done  
readily in time conuenient, & of a willing  
minde. It must be done liberally, that the  
minister be not driuen to slack his calling  
and to employ his time in other thinges,  
there by to get his living: by this liberall-  
tie I mean not that they should be gluttred by  
with dainties & maintained pompously,  
for

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for that is as great a mischief on the other side. For when Satan cannot stop the preaching of the gospell by pennury & scarcitie; then he trieth to choke & smother it with the glory of the worlde, and this way alas he doth to much preuaile. But thogh there be some either made slow of speech, or altogether tongtied by this god *Mammon*, and so bewitched, that they can like better of ministers y lyeue as *Abiells*, *Drunkerds*, wantons, & old doting priestes, then they do of paineful & sincere preachers, yet it is a wonder to see with what cursing & swearing, howe slackly & slowly, & with what pinching and sparing the rest haue their portions, vnlesse they had all conspired to ouerthrow the ministry. *Abram* was rich and yet payd tithes: the rich now a dayes that should giue most liberally, wil for the most part take tithes, there are very fewe of them that will pay any. The ministers are driuen to lyeue of that they can haue of the poorest, which are oft times so scraped, that they are more meete to take almesse then to pay tithes. In the booke of *Nehem.* 13. 4. there is a story recorded how *Tobiah* the *Ammonite* kinsman to *Eliashib* y priest

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had gotten by his fauour into the chamber made for the provision of the house of God and of the *Leuites*, so that they fled to their land, & left the house of God voyd, but when *Nehemiah* heard of it, he obtained liberty of king *Artabassus*, & came to *Ierusalem*, with griefe, he found the same to be true, he cast out all *Tobiah* his stuffe, and restored those things to their former vse. If that our noble prince would now send forth some godly & zealous *Nehemiah*, to looke to these matters now, he might find a number of *Tobias* entered into the chambers, appointed for the provision of the ministrie. First he should find that the *Abbeys* (kinsmen to the high priest of *Rome*) began to make this spoyle, and got into their hands the best benefices by inappropriating them: they are overthwarted, these spoyle are not restored, but many men live of that they stole from the ministrie. Secondly he should find a number of bishops equal in this sinne, with *Elias* his, or with that high priest of *Rome*, for they haue spoyled many benefices by confirming leases to their kinsmen by power, or by blood, or by the purse, yea I know one bishop in this realme, that hath con-

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confirmed I thinke nere 20 of the best benefices in his diocesse, some to his childer, some to his kinsmen, some to his officers, some for money to diuers that are as badde as *Ammonites* in religion. Thirdly he shal find a number of patrones that will be so nigh kinsmen to the ministers, that they will haue all the house and profits, & also in them scraps with the seruingmen, when they haue wayted on their patrones trencher, or they will cosin them of the house and gleabe, it is part of their inheritance, it standeth as conueniently for them, as *Naborbes* vineyard did for *Ahab*, let our cosins the pield priestes dwell in some bad cotages, these houses are meeter for gentle men: or they wil for cosinage haue the tith corne for prouision for their house, & leaue their pore cosin tithe gose and tithe calfe, with the egges at Easter, at least they wil haue their owne tithes. Neuer a chaplaine of them all shall put them beside it. Some what there must be giuen to the mystresse their wiues, or to finde a childe at scoole. Fourthly, he shall find many wealthy and mightie men to be so neere kinsmen to the ministers, y they will pay either nothing.

## *A fruitfull and*

or very little, they will pleasure them some other way. But if they may not haue it as they list, they will be neither their cosins nor friends, the preacher nor gospeller must not harbor there. he were better to be many a mile fro them. To be short, I am not able to reckon by the practises that this godd commadoner shoulde find deuised by satan, and put in execution, by men so the cosining & spoyle of the ministry, prophane me haue delt beter with their idle priestes then we with our ministers. Pharaoh that heathenish king, in whom was no religion, toke this order when the great famine was in Egypt, as appeareth in Gen. 47. 22. that his idoll priestes were maintained of his own charge. Iezabel that Queen so full of wickednesse, maintained Baals priestes at her owne table. I. Kin. 18. 17. & Michah as it is in the booke of Iudges. 17. 5. 10. made him an Idole, got him a priest, and prouided for him his handfull, to wit, very liberally: equall with Pharaoh, with Iezabel, and with Michah were our forerunners in the time of popery, who crammed both the bellies & the purses of Saints hirelings, & chapplains of Antichrist who

## godly Sermon.

Who could doe nothing but say a Masse or  
mumble by a mattins, but nowe in the  
time of the gospel to get any thing for the  
maintenance of the ministry of the same;  
is as I sayde before, as greivous to them  
as the pulling of their bowells out of their  
bellies, yet, they seeke to put awaye: euen  
that which is lesse. Heere I might take  
occasion to shewe both how religion & iu-  
stice, godlines and honesty are made ship-  
wreck of by the spoile of the ministry: for  
thereby, eyght commandements of the ten  
are broken. For neither the knowledge of  
God, nor the true estimation and love of  
him commaunded in the first commaun-  
dement: nor the auoyding of Idolatrye,  
and setting forth of the true worship of  
God, prescribed in the second commaunde-  
ment, nor the reuerence of the name of  
God set forth in the thirde, nor the obser-  
uation of the sabbaoth, established in the 4.  
Nor the hono<sup>r</sup> of the ministry appointed  
in the 5. Nor the auoyding of bloodguiltines  
& preservation of life giuen in charge in the  
6. Nor the giuing to every man his right  
required in the 8. Nor the hauing of a con-  
tented hart without any motion, coueting

## A fruitfull and

or desiring y<sup>e</sup> which is another mans, strait  
ly cracted of vs in y<sup>e</sup> tenth, are any whit at  
all regarded, so y<sup>e</sup> by violating all the com-  
mandments in the first table, it sheweth  
y<sup>e</sup> ther wanteth godlines in him y<sup>e</sup> spoileth  
the ministry: & by breaking 4. comman-  
dments of the second table, it declareth y<sup>e</sup>  
honesty hath suffered a very dangerous ship-  
wreck. At a word, it giueth an euident tes-  
timony y<sup>e</sup> there remaineth in y<sup>e</sup> man a ve-  
ry small remnant, either of religion, or else  
of righteousness. Now we are to consider, to  
whom these tythes, stipends, or maintenance  
(call the as you please) are to be paid. They  
are to be paid to such as are ensign bearers  
in y<sup>e</sup> Lords wars: they y<sup>e</sup> preach the gospel  
must liue of the gospel. Abram paid tythes  
to *Abraham*, who had applied himself  
to comfort Abram, to giue thanks to God  
to praich & the we fourth y<sup>e</sup> praises of God,  
Our sauiour commands y<sup>e</sup> the hier should  
be paid to the labourers, & the Apostle ap-  
pointeth the double hono<sup>r</sup> to them y<sup>e</sup> traue-  
le in the word & doctrine, and he commandeth  
2. *Thess.* 3. 10. that if ther were any which  
would not work y<sup>e</sup> they should not eat, so y<sup>e</sup>  
the idle men, y<sup>e</sup> idle shepheards, the dunt  
dogs



## godly Sermon.

Dogs, & blind & sleepe watchmen, & wine  
prophets, & foolish ignorant shepheards, &  
idle loiterers & & slowbellies, haue no part  
of this allowance allotted vnto the, either  
by & law, the Prophets, our savior, or his  
Apostles: their allowance is woe, the price  
of blood for the guiltines of & people of God  
Yet these & preach least, slacke most, and if  
they procure a quarter sermo for their peo-  
ple, this must be one principal cause to &  
preacher, the people are slacke in paying  
their tythes, they must be stirred vp to feed  
the idle flatterer, & some preachers are so  
simple as to serue the greedy chapeins hu-  
mor for his Noble. Lorde in thy good time,  
remoue these loiterers, scraping flatterers, &  
time seruers, and place in their room such,  
painfull laborers as will bear the weight,  
of the burdens, and abide & brunt and heat,  
of the day, be esteemed worthy of & honor,  
& haue appointed for them. Now it resteth,  
that we proceed with & history of the king  
of Sodom, wherein is set downe first the sup-  
plication which the king of Sodom made to  
Abram exprest in the 21 ver. next the an-  
swere of Abram to the same, which follow-  
eth in the 3. last verses. In & king of Sodom  
sup

## *A fruitefull and*

*supplication. Giue me the persons, take the goods to thy selfe: is shewed great equitie & charity, equity towards Abram, in that he would take neither men nor money without Abrams leaue, for y by his painful trauels, & endangering his owne life, he had gotten them as spoiles in the warres, and crauing the men he desirith not the goods, but is willing to leane them with him: on the other side, he sheweth great charitie & pittie towards his subiects in y he sueth so earnestly to haue them set at liberty. This surely is a notable supplicatiō, and a very rare example of a singuler suit. If we consider all circumstaunces. First he is very poore, then his country is spoyled, next his goods are caried away, he is left very bare, why doth he not rather in respect of himselfe, seeke the riches and laske the goods that craue the men. Why doth he not consider y he hath nothing to keepe them on, no not for himselfe. All these considerations are swallowed by y loue he beareth to his subiects, his mercie to his mē ful of miseries & calamities, causeth him to regard none of those things, but he saith, Giue me the persons, take the goods to thy selfe. This example*

## godly Sermon.

ple is seldome folloved (to y<sup>e</sup> shame I speak  
it of the miserable worldlings that liue in  
these dayes) y<sup>e</sup> this prophane king not pro-  
fessing God, dwelling at the vile place So-  
dom, shewed more mercy towards men, thē  
many called Chriſtiāns, dwelling in y<sup>e</sup> body  
of Chriſtian realms, do to their Chriſtian  
brethē. Few are those maisters y<sup>e</sup> tender  
not their beasts more then their seruants,  
few are the Landlords that regarde not y<sup>e</sup>  
goods more then men, as y<sup>e</sup> oppressing of y<sup>e</sup>  
poore, by rackinges of rentes, by excessive  
fines, by extraordinary paiments, gnaw-  
ing from thē the bread gottē with painful  
hands, before it can come into y<sup>e</sup> childrens  
bellies, and the vnharbouring of the har-  
bourlesse, when they haue scraped them to  
the bones doth witnesse, and the cry of the  
same doth come to the ears of the Lord of  
hosts, by the pitiful cōplaints of men, wo-  
men, and children. Widowes & Orphans,  
yea, the fatherlesse infantēs are driven to  
wayle, because that mercilesse Landlords  
craue the goods & haue no compassion vpon  
chriſtians. To be short, few are those  
ministers y<sup>e</sup> care more for the soules, then  
for the stipēds and tithes, as the couetous  
heape

## *A fruitefull and*

heaping vp of many benefices together,  
the number of none residents, & carelesse  
setting ouer of soules, to tourney men and  
hirelings that wil serue best chepe, & gra-  
dy scraping for tithes, & seldome preaching,  
yea many great *Rabyns* which would be,  
counted ioly preachers, will preach no of-  
tener then shame law, or iniquition coun-  
pell the. Yea some that should spur others  
forward, may be preseted in their seuerall  
charges for default of their quarter Ser-  
mons. This testifieth & they seeke not the  
soules but the goddes. Thus in these selwe  
wordes we see & coure of the world in ge-  
neral, which is to be condemned by this ex-  
ample of the king of *Sodom*, & I feare it wil  
not be amended til God consume vs & our  
corruptions with fier, as he did & *Sodomites*.  
The time is past, the answer of *Abram* I  
deserre to the 4. day of this wake. Let vs  
pray that we may profit by that we haue  
now heard.

## *FINIS.*

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